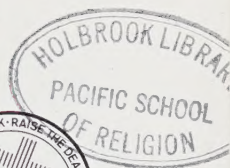


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Christian Science Sentinel



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"What I say unto you I say unto all, WATCH."—Jesus

Focus:

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Wisdom is the principal thing; therefore get
wisdom: and with all thy getting get understanding.

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***Focused on university and college life**

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

A special contribution to the academic community

LAURENCE STUART WRIGHT

The human intellect is stirring. The traditional concept of a university as a repository for the ideas and values that inform civilization is increasingly being complemented by a further responsibility—that of helping unveil a path to the future. Christian Scientists in an academic community have an important contribution to make in mankind's task of identifying and propagating the constituents of a thriving, peaceable civilization, adapted to meet the challenges of the coming centuries.

Some while ago I became aware of a particular quality that is present in the truly successful manifestation of creative intelligence. And I began to see that where art failed, where research degenerated into pedantry, where institutional processes collapsed and human relationships lost coherence, this quality was often missing. What is the quality? I didn't give it a name until one day a phrase by Mary Baker Eddy leaped from the pages of *Science and Health with Key to the Scriptures*: "the cement of civi-

lization and progress.” The complete statement by the Discoverer and Founder of Christian Science is: “Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life.” ¹

A powerful illustration of the nature of chastity is found in the story of Samson and Delilah. A statement of Mrs. Eddy’s lends this story a special significance for Christian Scientists in the academic community. In *Science and Health* she writes, “Physical science (so-called) is human knowledge,—a law of mortal mind, a blind belief, a Samson shorn of his strength.” ²

In the context of his era, the Bible represents Samson as someone aware of God-derived spiritual potency. Recognizing in him a formidable challenge to their authority, the lords of the Philistines employed Delilah—who represents in this story the temptations of material sense—to find the secret of his strength. Three times Delilah was unsuccessful, but at last she bothered him so much that he gave up his secret. He confided in her; he placed confidence in material sense: “There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother’s womb.” ³ When Samson changed his allegiance from Spirit, God, to material sense, his head was shaved and his strength departed. He lost his eyes—or, as we might say, his spiritual discernment⁴—and was subjected to a life of slavery, blindly grinding in the prison of material existence.

Intellectual, emotional, and physical strength and freedom are natural concomitants of a Spirit-based integrity of thought. And this integrity is nurtured by chastity, which is the human evidence of our reliance on Spirit, Principle, God, to the exclusion of all else.

Have we taken chastity as simply a moral rule governing sexual behavior? That concept deserves to be broadened. For example, isn’t there such a thing as intellectual chastity? Mrs. Eddy’s writings give evidence of it. In one passage she writes, “Better is the frugal intellectual repast with contentment and virtue, than the luxury of learning with egotism and vice.” ⁵

We can be actively concerned when intellectual pollution takes place in our academic communities—when tasteless books

are written and read, debate degenerates into vendetta, term papers lack honest originality, a musician trades music for technique. All these are symptoms of the human intellect in rebellion, examples of intellectual promiscuity. The rebellion is put down and Samson regains his strength when the one Mind, God, is acknowledged to be the only Mind of man. Then the elements of intellectual chastity start to appear: a deep concern for truth wherever it is found, respect for individuality, a love of just appreciation. Mere lust for human knowledge is transformed by a hunger for wisdom. Dilettantism is replaced by a sense of commitment. And not least, the recognition of one's shortcomings and the overcoming of them replace the self-deceiving urge to climb on a soapbox and condemn one's fellows. Intellectual promiscuity can be thoroughly cured through Christian Science and the understanding it gives us of God and man.

Shakespeare's *Hamlet* could be read to show a correction of intellectual promiscuity when the prince, who has indulged his tendency to melancholy introspection in Act I:

O God! God!
 How weary, stale, flat, and unprofitable
 Seem to me all the uses of this world!
 Fie on't! ah, fie! 'Tis an unweeded garden
 That grows to seed; things rank and gross in nature
 Possess it merely,

turns in Act V, just before the play's tragic ending, to echo Matthew 10:29: "There's a special providence in the fall of a sparrow."

Even the most apparently insignificant event can be seen to have great importance when we realize that God creates and governs all and that He is Love. A loving God could not create a meaningless universe. Intellectual promiscuity pursues truth without regard to Love. The spiritually regenerated intellect looks with wonder and understanding on the distinctness of a God-centered universe.

Have we ever needed to be original? Chastity based on spiritual understanding promotes originality because it recognizes God as the origin of all. Chaste thought illumined by a perception of divine reality confirms that each of God's ideas includes a

unique mode of expressing Him. Alive to such facts, the original thinker approaches his task with reverent openness and an innocent eye that sees more because it is free of belief in material conceptions.

In art, scientific research, or everyday living, we transcend the general pattern of thought when we begin to perceive Mind as the only source of thought and man as the perfect expression of divine consciousness. This chaste thinking brings spiritual inspiration, "the breath of the Almighty."⁶

The popular stereotypes of intellect as "cold" or "dry" point to a supposed divorce between thought and feeling. Chastity concedes no such antagonism, for man's capacities are never compartmentalized. A full spectrum of human modes, from the spontaneous response of affectionate feeling, through the capacity for decisive practical initiative, to the most abstract logical thought—all these are present potentialities when we know the one Mind, Spirit, Soul, in its fullness to be the source of our identity.

So many relationships in the academic community, as elsewhere, suffer because people are out of touch with their own real identity, and therefore with the true feeling that is the sense of Soul. Human feelings based on this Soul-sense are valuable expressions of truth and love, responsive to the reality of being. They are opposed to romantic sentimentality or high-minded asceticism, both of which are inauthentic emotions, rooted in a personal, material sense of creation. True feeling is spiritual, so the search for feeling through a material sense of man can only bring frustration.

A spiritual understanding of chastity dissolves false emotionalism and opens a new world of feeling, filled with a steady responsiveness to all that God is expressing in His creation. True feeling starts in a love of reality and leads us to the reality of Love. Right where promiscuous emotion suffers life as a melodramatic, sentimental drama, the divine Mind is orchestrating all true feeling in fully satisfying concord.

Between men and women, chastity isn't an optional extra adding "niceness" to relationships. For without some understanding of chastity, the relationship lacks a fundamental qual-

ity. God eternally establishes and maintains the loving, intelligent structure of His creation. We know and love one another on a genuine basis when we recognize this. The high standards of Christian Science will save us the humiliating pain of finding firsthand that material bodies are not true identity. But there is always a way of expressing the love we feel. Chastity is no more the willed suppression of natural feelings than it is that disguised self-hatred which breaks the moral law. The more we know God, the more we love His creation and are properly guided in our actions.

Chastity is the purity of Spirit evidenced in human experience. At each stage of our human development there is an appropriate expression of chastity that will moderate, coordinate, and bless our lives.

It helps us shuffle off the diffuse chrysalis of human personality by revealing the integrity of our spiritual selfhood, its wholeness. Where intellectual, emotional, or sexual promiscuity would have us turn aside and ponder or support the distortions of material thinking, chastity frees us by unveiling something of the splendor of spiritual reality, before which these distortions of material personality lose their attractiveness.

This is true for the individual, and it is true for our civilization. W. B. Yeats wrote of the symptoms he perceived in our century,

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold . . .⁷

The material sense of things must fall apart, because material sense is a negation of chastity, "the cement of civilization and progress"—a negation of that pure sense that forever discerns man and the universe permanently united by Love, centered in Principle.

As the academic community cherishes and demonstrates chastity in all spheres of experience, the spiritual basis of a healthy society will be more widely accepted. Rather than a personal possession or cultural trait, chastity is a quality derived from God and is therefore equally available to all of us. Seeking the elements of chastity in ourselves and in our civilization, we will

find them and help to unveil the path to a stable future, rooted in an understanding of divine Love.

Far from a harsh denial of human nature, chastity represents the dawn of the true meaning of Love in human hearts. In the words of our Master, Christ Jesus, "Blessed are the pure in heart: for they shall see God."⁸

¹ *Science and Health*, p. 57; ² *ibid.*, p. 124; ³ Judg. 16:17; ⁴ See *Science and Health* 586:3-4; ⁵ *ibid.*, p. 452; ⁶ Job 33:4; ⁷ "The Second Coming"; ⁸ Matt. 5:8.

The educated disciple

TODD ROBIN NELSON

While schools are the common denominator for parents, students, and teachers, this, unfortunately, doesn't always mean they have education in common. The failure of much of what we call education convulses many societies. I've often wondered whether schools and teachers are nurturing better morals or perpetuating material-mindedness. A teacher might argue, on the other hand, that the blame for most negative tendencies in society rests with the family. The time spent assigning blame could be better used in seeking a more spiritual sense of education—seeing it as derived from Mind and therefore governed by God.

An experience in college involving a conflict between a teacher and me may help to illustrate a spiritual approach to education. As a freshman I enrolled in a course on biblical thought, and as a student of the Bible felt firmly grounded in the subject. The *D* on my first exam was a terrible setback. It seemed to me the professor had been unfair in reading and arbitrary in grading my exam. I started to dislike the professor's personality, and grew especially hostile to his views on the Bible, and even resented the fact that so many other students liked him. These feelings were aggravating the problem and spoiling

my chance to learn from the course. I realized it was time to begin Christian Science treatment.

I turned to God to see Mind, not a material brain, as the source of my intelligence, and to understand that unimpaired expression of divine intelligence is man's spiritual prerogative as a reflection of God. Praying this way was, I felt, obeying Paul's injunction, "Let this mind be in you, which was also in Christ Jesus."¹ My work in the course improved. Yet the struggle with my professor's personality and his approach to the study of the Bible persisted.

One sentence in particular from *Science and Health* was important to my prayerful study. Mrs. Eddy writes: "Mind manifests all that exists in the infinitude of Truth. We know no more of man as the true divine image and likeness, than we know of God."² An increasing realization came that there is an order—what one might call a spiritual discipline—inherent in God's creation. I saw that this spiritual discipline is at the root of all activity, including study of an academic discipline. Spiritual discipline is not imposed but is the very nature of Mind's orderly self-expression.

It became apparent that this spiritual truth had to include everyone. I had to see the professor, the other students, even the



academic study, as reflecting one Mind, because Mind is the only source of the discipline and intelligence in education. This fact, I saw, brings a natural sense of discipline to education. It was a great joy to view education in this universal, spiritual light. My difficulties in a single college course lost significance. I was learning that education, in a spiritual light, is not arbitrary, confused, or egocentric; we can see it as the byproduct of God's effortless being, since Mind is All-in-all.

The healing came quickly and thoroughly. My final exam mark brought my course grade up to a *B*. During the next two semesters, while taking a course with the same professor, I got straight *A*'s. The following semester he allowed me to take an upper level seminar; he also asked me to be his student assistant, and a rapport rewarding to us both developed. The crowning delight came when he turned to me in class one day, after some difficulty in trying to explain a point on Muslim metaphysics. He said, "Todd, with your religious background, you'll do much better explaining this than I will. Would you?" As time went on, my academic study of religion became increasingly enlightening and fruitful.

During these same semesters another student asked me for hints on writing essays and exams that would be acceptable to our teacher. I found that I could aid her by pointing out the trap that trying to please personality presented, not only to her performance in a course but to her whole approach to academic study. She too began to see her education as free from personal restrictions, and she found much more creative thought in her study. This incident illustrated for me Mrs. Eddy's statement from *Science and Health*: "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply."³

A spiritual sense of what education is all about will continually challenge the material assumptions and limitations we so often mistake for education—at all levels of schooling. Genuine education comes from being a disciple of God. Parents, students, and teachers can all share this education.

¹ Phil. 2:5; ² *Science and Health*, p. 258; ³ *ibid.*, p. 206.

You don't know how to fail!

JAMES MARSHALL FABIAN

I was dejected as I faced a college entrance examination. The results of the test would determine whether I qualified for a remedial or a college-level English class.

The first portion of the test had been a breeze—the words had been easy to define. But as I proceeded, the definitions were harder to come by; I wasn't doing well.

Even though it was a timed test, I stopped to pray for God's guidance. I asked God what I needed to know. Almost immediately the title of this article came to mind. Why don't I know how to fail? I asked. Because God's man reflects divine intelligence! came the answer. I realized that God's man was the true selfhood of me—and everyone.

Mrs. Eddy clearly links intelligence with God in her inspired definition of God in the Christian Science textbook, *Science and Health*: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."¹

How can I use this divine intelligence? I asked, continuing my silent prayer. By claiming it, acknowledging its presence and activity in my consciousness, came the instant reply. Time and pressure were deflated as I pondered this and tried to put it into practice.

I reasoned that one way to claim divine intelligence is to realize that God is the authority behind intelligence. God *is* intelligence; therefore man is intelligent. God is all-wise; therefore man, as God's manifestation, expresses wisdom. "Mind alone possesses all faculties, perception, and comprehension,"² Mrs. Eddy states in the textbook. I knew this was true and that claiming it would banish anxiety and confusion.

Then Daniel of Bible times came to mind. He was facing a pretty tough situation—a test of his allegiance. The king had signed a decree ruling that no one could pray to any god or man except to the king himself for thirty days. But Daniel was steadfast in his allegiance to the one God. By choosing fidelity to God over a false sense of personal well-being, he proved that God is the sustainer of man and that man is exempt from failure or harm. Then King Darius made a decree, “That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever.”³

The Daniel of whom this account is given is an ancient figure of the Old Testament. He preceded Jesus in history, but he didn’t precede the Christ, which Jesus so faithfully and fully represented. The Christ, Truth, has always existed. “Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness,” Mrs. Eddy tells us. “The Christ is incorporeal, spiritual,—yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death.”⁴

My understanding of the Christ, Truth, supported by Daniel’s dramatic experience, broke through the sense of inability. I looked at the difficult words again. As I pondered the first one, I realized that Mrs. Eddy used it in *Science and Health*. A sentence containing the word came to mind. I thought about the meaning of the word as she used it. A definition came to mind. I looked at the definitions on the answer sheet. One was identical to the definition I had thought of! Almost all of the other words on the exam were ones used by Mrs. Eddy. I handled each of them as I had the first and finished the test in the allotted time.

What brought the solution? Had the words changed? No. Had a material brain begun to function better? No. Like Daniel, I had prayed. I had dropped the burden of the trouble and sought peace through an acknowledgment of my unity with divine intelligence. My affirmation that I could achieve all good through Christ had erased my dependence on human ability or so-called brainpower. By claiming my right to the expression of

divine intelligence, I had established the true basis of intelligence, and the solution followed.

We can't expect our prayers to be effective in a situation like this if we haven't done our homework. But in my case such study had not been in order. The exam was designed to test what I had learned over a span of years.

But I *had* done my homework. Over the years I had been learning more about God, and man's relationship to Him. I had been affirming that God's intelligence is reflected by man. I had prayed, knowing that this intelligence can't be manufactured by man, only reflected naturally. I knew it was right at hand to be demonstrated.

If we stumble over the argument that intelligence can be lost or that we can't grasp it, we can pray to be released from this barrier. We can deny the generally accepted reasoning that intelligence is in matter or brain. Nothing good can be in matter, because all good is from God. God is not in matter. He is not cognizant of matter, because matter does not exist in the infinite realm of Spirit. Matter is a dream, a wrong sense of substance, paraded before us and disguised as reality. But if we understand God, not matter, to be the source of intelligence, we can't fail. Intelligence is a part of our true being. It's ours forever. It can't be taken away, concealed, denied, misplaced, limited.

As these truths are claimed through prayer, they give us the tools to work out problems—sometimes in unusual ways. I had no idea when I entered the classroom that the writings of Mrs. Eddy would play such a prominent role in my work on the test. When the test results were announced, I was ranked in the top 10 percent. As I had been out of school for more than twelve years, an administrator expressed amazement at my high score. But I knew that the credit belonged to Mind.

We all face tests daily. Some may seem relatively unimportant, while others assume tremendous importance. But each one provides an opportunity to demonstrate what we are learning about God and His Christ and man. Man truly doesn't know how to fail!

¹ *Science and Health*, p. 587; ² *ibid.*, p. 488; ³ Dan. 6:26; ⁴ *Science and Health*, p. 332.

Getting involved with your education

DIANE LA TRELLE DOUGLAS

Learning is not passive.

Even if you have always looked on the learning process as something like the absorbing action of a sponge, you can start right now getting more actively and meaningfully involved in your education.

I discovered this my first year of law school. One of the required courses was Civil Procedure. This course treated in some depth the procedural matters of a civil lawsuit—such as the proper state and court in which to bring the suit, the correct form and necessary elements of the complaint, whether additional parties can be joined in the same lawsuit, and so on. Because it seemed that the subject matter dealt with formalities rather than concepts of interest to me, I was dreading having to take the class. It would undoubtedly be boring. And that's exactly how it turned out! To make matters worse, it was my first class in the morning, and staying alert was a struggle.

After a few weeks I discovered with a jolt what a limiting view of the class and of myself I'd been accepting. I was thinking of the professor as a mortal who, while he might be great at research, as a teacher didn't have the ability to inspire his students or to clarify the subject matter for them. Another belief was that while a student may have an aptitude for one subject, a different subject is likely to confuse, frustrate, or bore him.

This was basically the same challenge confronting many college students: the suggestion that "math interests me, but English is too subjective." Or, conversely, "my political science classes are fascinating, but I'm no good with numbers." By accepting the suggestion of not being good at this particular type of course, I was unable to make any kind of intellectual



contribution to the class and felt frustrated at not actively participating. My not being able to concentrate for more than five or ten minutes at that hour of the morning was still another problem.

I began praying by acknowledging, as Christian Science teaches, that God, Mind, is the source of all intelligence; and therefore, as Mind's reflection, man expresses intelligence naturally and effortlessly. Christ Jesus said, "I can of mine own self do nothing."¹ But this certainly didn't mean he never ac-

complished anything! On the contrary, his life was a model of accomplishment. His statement referred to the fact that God, not a material personality, was the source of all the qualities he expressed.

Mind is infinite. Understanding this helped me realize that creative insights are not limited. Every one of us is constantly receiving limitless original ideas from God. We can begin challenging the confining notion that we are good at one subject but not at another, since Mind is universally expressed. The expression of intelligence is not limited to certain types of courses.

I acted on these new insights by thinking more creatively and contributing more to the class discussions. The subject matter became more understandable, its depth more apparent. The course became stimulating, instead of seeming too technical and detailed to be interesting.

This passage from one of Paul's letters to the Corinthians reveals the essence of any worthwhile activity: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; . . . and have not charity [or love, as *The New English Bible* translates it], I am nothing."² Any performance, whether it's giving a speech, playing the flute, participating in a tennis match, or contributing to a class discussion, is of real value only as it is embraced in Love—is the expression of Love's ideas. I realized that it was not enough just to try to gain an intellectual comprehension of the subject. An expression of love was needed too.

A greater appreciation of all the good evident in the professor and the class was the first step. Seeing the professor as reflecting the sparkling ability of Soul, God, I could appreciate his intelligence, his humor, and his method of leading the class to think things through and arrive at carefully reasoned conclusions. Mind was, after all, the source of his true intelligence, so I could refuse to limit his ability to communicate with the class. Mrs. Eddy sums it up in *Science and Health*: "The intercommunication is always from God to His idea, man."³ This fact lessened my feeling of dependence on the professor for an understanding of the subject.

My motive for wanting to contribute to the class discussions

also needed examining. Any desire to impress the teacher or intimidate my fellow students gave way to a desire to express God's qualities of intelligence, originality, and creativity. And I realized that since the professor and the other students were, in their real selfhood, also reflections of God, they too expressed these qualities.

Finally, the false suggestion of not being able to concentrate so early in the morning was annulled by recognizing that Mind's infinite intelligence is not limited by time—so neither is man's expression of that intelligence. The question came: "Are you separated from Mind for an hour every morning?" I saw that it's ridiculous to imagine one can only express intelligence at certain times of the day. Mind's activity is unceasing.

Within weeks I'd gone from being a semi-apathetic observer in my class to an enthusiastic participant. All of us can challenge and correct any incorrect thoughts about the educational process. Today's educational processes need a student's involvement as much as he or she needs to become involved in them.

¹ John 5:30; ² I Cor. 13:2; ³ *Science and Health*, p. 284.

Learn to love

WILLIAM WELSH HOLLAND

Though college does much to develop the ability to formulate, organize, and express ideas, and though it encourages such qualities as discipline and thoroughness, it may leave the student unprepared to care for others. Often the student's immediate concerns don't seem to relate to anything but his own personal interests.

I know this was the case with me, from grade school right through college. During my college years it didn't make much difference to me if the people down the hall were involved with

drugs or if my next-door neighbor was planning to quit school. I had my own problems to think about.

As a counselor at a summer camp following my freshman year, I was suddenly thrust into a situation where it was very definitely my concern whether or not children made their beds, whether or not someone in the cabin was being mercilessly teased by others, whether or not one of the boys was homesick. I was overwhelmed by the demand to care for someone besides myself.

I realized I hadn't been as watchful as I should have been to guard against pursuing selfish goals and becoming preoccupied with my problems or purely personal interests. As a result, I often felt burdened and incompetent in my new role.

It takes moral alertness, I discovered, to detect the tendency toward self-absorption and instead be responsive to opportunities to express unselfed love. Yet only this will enable us to discover and be what we really are—the image of divine Love. If the challenge sounds bleak, we probably have a false estimate of happiness.

Often we are so immersed in analyzing ourselves and our problems that we are blinded to the fact that our dissatisfaction is rooted in this very attitude of self-absorption. We find our true, perpetually satisfied identity through loving God and our fellowman. And we are able to love others more as we become grounded in an understanding of our true identity, of our true worth and innate goodness as the very evidence of God's goodness.

If we're inclined to avoid positions that carry with them responsibility for others, we might remember that often such demands are essential to our spiritual and moral growth. We may be surprised to feel happier than we ever were when we were focused on ourselves and the pursuit of what we thought would make us happy. We'll realize the truth of Mrs. Eddy's statement in *Science and Health*, "Love is the liberator."¹ And these words of an early follower of Christ Jesus will take on added meaning: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."² The more we love, the more we are liberated from all that would obscure our reflection

of Love—the self-indulgence and self-love that would trip us up and cripple our ability to bless others.

When I began teaching, I was astonished to hear a colleague declare, “I love my kids.” I nodded at the time but doubted she really meant it. I felt anything but love for my students. Frustration at their literary shortcomings, annoyance at their rowdiness, and despair over my inability to communicate, maybe, but not love. Several years later, after considerable mellowing, I found myself thinking, “I really love these kids. There isn’t a single one in whom I don’t see something uniquely lovable.” Suddenly I laughed, thinking of how incredulous of such a thought I’d been the year I started teaching.

I needn’t have waited to express more love, and neither do you. I know I’d have been a better teacher had I loved more consistently and sooner.

We seem to have personal minds that may or may not decide to make the effort to be loving. Forcing ourselves to love on this basis may seem burdensome and may well result in others feeling we’re imposing on them. Christian Science points us to the truth that there is one Mind and that at this moment we express the unlabored action of Love, of that Love which does not recognize either us or others as mortals needing love. At the same time, however, this Love cares for the needs of others simply by being what it is. Light doesn’t have to decide to dispel darkness. By its very nature it has no choice. Those times in which we most know ourselves to be Love’s reflection are the ones in which we find ourselves involuntarily blessing those around us, perhaps by saying the right thing when people are fearful or discouraged, helping them dissolve self-absorption because we’re increasingly free of its influence ourselves.

The rewards of this orientation away from a material sense of self are explained in this statement of Mrs. Eddy’s from *Science and Health*: “This scientific sense of being, forsaking matter for Spirit, by no means suggests man’s absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.”³

¹ *Science and Health*, p. 225; ² I John 2:10; ³ *Science and Health*, p. 265.

Are we “honest seekers”?

CAROL MOSS ALTON

In an article entitled “Math Mystique: Fear of Figuring,” the author comments, “Nobody knows for sure why math rouses so much anxiety.”

“Well, after twelve years of public school math, I can tell you why” came the response from a reader of that article. “Few things in life are so uncompromising as math. One error, no matter how minor, means a wrong answer. It is scary to deal with a subject that always demands perfection.”¹ But when we stop to think about this, isn’t the existence of an uncompromising basis for obtaining right solutions actually reassuring rather than scary?

A genuine desire, along with applied effort, to become better acquainted with the Principle of the universe and man can resolve human problems of every sort. This Principle is God. This Principle is Love itself, is nonbeginning and endless Life—infinite Truth, which includes no error whatsoever. Divine Principle is flawless and can be proved by everyone to be totally good.

To be ignorant of God and of our relationship to Him is to be out of touch with reality. And this ignorance is at the root of every trouble.

Reasoning along this line, Mrs. Eddy, the Discoverer of Christian Science and author of its textbook, *Science and Health*, has this to say: “It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony.”²

Nothing in our lives can be compared to the importance of becoming better and better acquainted with this Principle, God. We should cherish and follow the biblical advice from the book

of Job: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."³

Even a small understanding begins to shatter fear and to give us confidence in the dependable goodness of God. This selfsame Principle is also all-knowing Mind, in which is no ignorance, opinion, or belief. Mind can be counted on to communicate with and satisfy every individual in a unique way, with awesome precision—and tenderness. Everyone who sincerely wants to can demonstrate this all-powerful and divine Principle, in the minutest facet and the most important events of his daily round.

The question is, Do we really want to demonstrate Principle, or are we more interested in merely achieving better material conditions? Our answer to this question makes all the difference. If our efforts are directed toward material betterment and we're really not very interested in becoming more acquainted with or demonstrating Principle, then we have a mistake in our premise. Principle is Spirit and has within its infinitude no matter to demonstrate. Spirit can't be woven into and out of matter, its opposite, however intensely we may desire or need improved human conditions. Strictly speaking, Spirit can't be *used* to get or to get rid of anything material. Our misdirected efforts to use Spirit, God, for personal gain, or for anything material, would indicate an error that would mean a wrong answer.

Mrs. Eddy makes an arresting statement in the Preface of *Science and Health*: "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth."⁴ Speaking of her authorship, she closes her introductory remarks with, "In the spirit of Christ's charity,—as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing and healing to the sick,—she commits these pages to honest seekers for Truth."⁵

Does this mean we're to be frustrated in the restoration of harmony? Quite the contrary! The mathematician who doesn't get a right answer certainly doesn't despair or believe it is the intention of the science of numbers that he not have the right answer. No. Rather than dwell on the error, he goes back to the right rule for the correction.

And so we must be roused to a deeper, more sincere search

after Principle for its own sake. This deeper search is inevitably rewarded with finding what we're really looking for—perfect Life, impartial Love, universal Truth. In this perfect Principle we find our own reflected selfhood—spiritual and absolutely perfect. We find ourselves healed, recognizing more of the normal status of man, God's likeness.

On the other hand, if our fundamental aim is merely to get a healing rather than to understand Principle, this can interfere with the healing. Preoccupation with a need for physical healing is a tacit admission of something wrong, imperfect, material. Such thought focuses intently on what it sees as a sick, lacking, unhappy state of mortal being. And this is directly opposite to the spiritual facts, which are uncompromisingly maintained by Principle.

I was almost startled when I came face to face with this immature approach to healing. I'd been hemorrhaging slowly but steadily for almost two years and had become accustomed to living with constant pain. Alone during this time, I was frightened. Daily I pored over the Bible and *Science and Health* for healing. I was not uninterested in becoming better acquainted with God, but the need for relief was so great I didn't realize how much of my thought was occupied with the problem.

One evening I sat down to reread *Science and Health* from the beginning. The two statements in the Preface referring to sincere and honest seekers for Truth stood out like beacon lights. Instantly I was flooded with a genuine desire to understand God better as Truth, as divine Principle, as Love and Mind. Deciding to read the book from the viewpoint of a brand-new inquirer, I pondered each statement with a new reverence, late into the night. From sentence to sentence I asked myself, What in this statement can give me a better understanding of God?

When I started to read, the pain was great, and I couldn't get warm. But as I continued, I began to feel a warmth embracing me. Soon I was warm all over and felt loved, not alone. Because I was so totally engrossed in fresh inspiration and joy, I don't know when the pain left. But I do know that I went to bed that night, healed. The hemorrhaging never recurred. And although the grief I had been suffering from was not healed that

same night, it was dissipated in a relatively short time as I persisted in my ongoing spiritual adventure.

A marginal heading "The spiritual mathematics" is placed beside the text in which Mrs. Eddy asks, "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem?" She continues: "The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation."⁶

This revolutionizing, transforming book, *Science and Health*, lights up the Scriptures and gives us insight into how and why the prophets and apostles accomplished their marvelous works. We see that these works were not miracles at all but the perfectly natural outcome of their comprehension of God. Through this book we understand the works of Christ Jesus. Page after page opens our eyes to how we can and must follow in the way he pointed out to his disciples, both then and now.

¹ *Time*, April 4, 1977, p. 7; ² *Science and Health*, p. 390; ³ Job 22:21; ⁴ *Science and Health*, p. x; ⁵ *ibid.*, p. xii; ⁶ *ibid.*, p. 3.

"Give us this day . . ."

Today I ask not for tomorrow's blessing
 Nor pray that I will never more be tried—
 I only ask for daily inspiration
 And thank God it is even now supplied.

JUNE MCCLENEGHAN FOWLER

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

What and how should we read?

Hardbacks and paperbacks, history and fiction, all kinds of instruction and information. In city bookstores the shelves are packed. In the one year of 1977 about thirty-three thousand new titles were published in the United States alone. It's impossible to read so many books, or even to scan their contents. What can we do to keep abreast of all the fresh ideas that are being launched in such profusion?

How can we know what we should read and what we should not?

Our reading lists will differ according to the requirements of our college courses, vocations, and avocations. Some of what we have to read we may not want to read, and some that we think we want to read we should not waste our time in reading. How can we be rightly guided? In this quandary, as in all others, we can look with confidence to God and His supreme intelligence for aid.

Divine intelligence is the primal quality of God, infinite Mind, who is always present to guide and govern, and to provide us with the wisdom and insight needed for profitable study. Referring to God's availability and willingness to respond to our pleas for help, Mary Baker Eddy writes in *Science*



and Health with Key to the Scriptures: "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."¹

God, the all-knowing Mind, gave insight to the patriarchs, put wise words into the mouths of the prophets, and enabled Christ Jesus to teach in the temple with such perspicacity that "the Jews marvelled, saying, How knoweth this man letters, having never learned?"²

It is not only what we read but how we read that is important. In the book of Proverbs we are told, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."³ It was understanding, more than book learning, that so equipped Christ Jesus. The unparalleled spiritual dimension of his thought, his penetrating ability to discern people's inmost motives and to assess the deeper significance of events, gave him power to evaluate information with greater understanding than all others, and to use that information to heal.

The Christly qualities of divine intelligence are available to us all, and it will surely be our first concern to claim them through scientific prayer. Whatever we are required to read—even books that we are reluctant to take up because of their materialistic, medical, or psychological content—as well as the literature we are divinely led to read, will be illumined by the spiritual perception we naturally possess as the reflection of divine Mind. What we read will be vastly more meaningful because of our knowledge of how to read with not only physical but spiritual vision. Divine intelligence will bring us greater understanding of the significance of human knowledge and enable us to use the insights for the benefit of humanity.

A thorough perusal of Mrs. Eddy's own books—*Science and Health*, the textbook of Christian Science, and her other writings—shows her referring with apparent ease and appropriateness to a wide range of thinkers and writers of classical as well as modern times—from Homer and Socrates to her contemporaries such as Mark Twain and Susan B. Anthony.

A book entitled *Mary Baker Eddy Mentioned Them*, first published by The Christian Science Publishing Society in 1961,

gives brief biographical sketches of about a hundred and seventy eminent men and women whom she refers to and quotes—philosophers, theologians, doctors, poets, inventors, reformers, queens, presidents, physical scientists, astronomers, and many more thinkers and writers of world renown. We might wonder how this woman, who had been brought up in a mid-nineteenth-century New England village and was occupied with the day-and-night labor of leading an expanding religious movement, ever managed to acquire such acquaintanceship with human events, people, and ideas. How was she able to accumulate this broad perspective and use it with such telling effect?

The inspiration and guidance that came to Mrs. Eddy when the revelation of divine Science poured into her thought led her to write what she had discovered. Books and literature that would strengthen her presentation of the spiritual ideas came to hand, and her God-given insight enabled her to quote from them with exceptional perception.

Each one of us as an idea of God has place, purpose, and assured fulfillment in His spiritual universe. Each one is equipped by the divine Mind to perform his individual task. This fact, understood, ensures that in the human realm we will always be supplied with strength, intelligence, and power to complete whatever we are called upon by divine Principle to do. As Mrs. Eddy says, “God is responsible for the mission of those whom He has anointed.”⁴ We will be guided by God and provided by God. We will always have all we need.

If fresh thoughts are required, they will come. If knowledge of past or present thought on a subject is demanded, it will be brought to our attention. Whatever data are needed will become available by reason of understanding the divine law of omnipresent wisdom. We will be led through inspiration to the information we require, with more certainty than if it were supplied by a computer. And we will be equipped with the spiritual perspective that will enable us to evaluate what we read with understanding and thereby to bring healing thought to bear on whatever human situations we have to face.

NAOMI PRICE

¹ *Science and Health*, p. 7; ² John 7:15; ³ Prov. 4:7; ⁴ *Miscellaneous Writings*, p. 347.

Destroying destructive impulses

Spiritual impulses are derived from God, Soul. Others stem from a mortal sense of existence. A proper understanding of God brings into our lives pure, constructive, wise impulses. A growing love of God frees us of impure, destructive, unwise impulses.

Any impulse that turns us away from moral or spiritual activity is destructive. God is immortal. Spiritual impulses such as joy, inspiration, love, are immortal. Impulses that lead toward anger, fear, deceit, are destructive because they are erring—they flow from a sense of deterioration. By definition, mortality implies an end. But in reality, existence is not mortal. It is immortal. Existence composed of feelings that originate in mortality comes to an end. It plays out the role of mortal mind—the belief that mind is personal, separate from God. That belief ultimately dies. When we align ourselves with immortal sense, we win freedom from destructive impulses. Mrs. Eddy writes, “Because immortal sense has no error of sense, it has no sense of error; therefore it is without a destructive element.”¹

Everyone needs to learn that the only real sense he has is spiritual, immortal. Then he will not be impelled to act destructively. When senseless acts of destruction are sensationalized by the news media, a love of God will lead us to pause long enough to acknowledge spiritual facts. These facts include a recognition that God is good and that good is ever present—that His Christ impels only life and love.

When we thoughtfully admit God’s allness, we have raised a meaningful protest to the belief that evil can invade consciousness—that it can march across our mental scenery unchallenged. To defy the claims of evil with an understanding of God is to lessen their impact on human thought. When stories of senseless and violent destruction of life are offered for public consumption, not only can we side with the supremacy of good, we can be perceptive enough to recognize the false suggestion underlying destructive impulses. To mentally expose the

ignorant and erroneous claims of evil begins to thwart their influence.

The lie that reality includes many minds is identified by Christian Science as animal magnetism. To believe in many minds, many gods, opens the door to erring mental influence—mental malpractice. We can recognize that the individual portrayed with destructive instincts is himself actually a victim. He acts out impulses he accepts as his own, when in fact he has not been their author.

Mrs. Eddy explains, "The malicious aim of perverted mind-power, or animal magnetism, is to paralyze good and give activity to evil." She continues further on, "Unless one's eyes are opened to the modes of mental malpractice, working so subtly that we mistake its suggestions for the impulses of our own thought, the victim will allow himself to drift in the wrong direction without knowing it."² Those who tend to respond to destructive impulses are helped when, with scientific prayer, we refute the general belief that there are personal, uncontrolled minds, and affirm the fact that God alone is Mind and man perpetually reflects Him.

In our own lives, through God's saving Christ, we can resist and eradicate destructive impulses. When mortal mind would tempt us—through anger or misguided zeal, for instance—to extinguish another's happiness or inspiration or integrity, we can turn to the protection of God's command, "Thou shalt not kill."³ Quoting that command, Mrs. Eddy explains, "... that is, thou shalt not strike at the eternal sense of Life with a malicious aim, but shalt know that by doing thus thine own sense of Life shall be forfeited."⁴

If ever tempted to vandalize the progress or useful ideas of our fellowman, we can check this destructive impulse by yielding to the only Mind man really has—God. Mind is not destructive. Its creation is forever intact. Mind's presence perpetually includes the impulse of peace and stillness.

The aggressive claims of mortal mind are silenced by the Christ as we hold those false suggestions up to the light of the Psalmist's vision, "O thou enemy, destructions are come to a perpetual end."⁵ Destructive tendencies—murderous actions or

murderous attitudes—will be conquered only with an understanding that God is indestructible Life and substance, that evil is utterly powerless.

We can begin now letting our lives prove that immortal Mind alone impels man to act. We can treasure the pure impulses of Soul and let them govern our acts and attitudes. We can daily receive the transforming power of Christ, Truth, allowing it to reveal all existence as indestructible, immortal.

NATHAN A. TALBOT

¹ *Science and Health*, p. 210; ² *The First Church of Christ, Scientist, and Miscellany*, p. 213; ³ Ex. 20:13; ⁴ *Miscellaneous Writings*, p. 67; ⁵ Ps. 9:6.

Let ages ring

Our Lord is One,
The Psalmist sang,
And with that song
The ages rang.

He, the Only,
So loved us all,
His Son sent He
To breach the wall

Between us and Life
And show all men
No mortal strife
Can touch us when

Our Lord is One,
The psalms do sing,
And with that song
The ages ring!

LEE REEDER

A black and white photograph of a forest stream. The foreground shows concentric ripples on the water's surface. The stream flows into the distance, flanked by dense trees and foliage. The lighting is soft, creating a serene atmosphere.

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Testimonies of Christian Science Healing

Ten years ago I became an earnest student of Science. Although I attended the Christian Science Sunday School and had numerous physical healings through prayer, I did not embrace its teachings until I left home for college. At that time I was taking daily medication for a thyroid condition. I was lonely, and confused about my future. One day in our college chapel I humbly asked God for His direction. The answer came strongly: "This is the way, walk ye in it" (Isa. 30:21). Shortly after, I attended Sunday services in a Church of Christ, Scientist, near the campus. I felt completely enveloped in God's love, and knew Christian Science held the answer for my mental confusion. I became active in the Christian Science college organization and delved into *Science and Health with Key to the Scriptures* and the other writings of Mary Baker Eddy.

During this period of wonderful spiritual growth, I was healed instantly when an old gas oven exploded in my face, causing much pain. The truths of "the scientific statement of being," especially "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468), quickly defeated the fear of disfigurement. The pain vanished. When I washed my face, the skin was perfectly clear, with no sign of burn. Only my eyelashes were slightly singed. My friends were relieved and somewhat amazed that I was unharmed. This healing gave my newfound understanding of Christ-healing great impetus.

The medicine for the thyroid condition was quickly dispensed

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

with when I learned that man's individuality as God's expression is not subject to imperfection. I read in *Science and Health* (p. 307), "Man was not created from a material basis, nor bidden to obey material laws which Spirit never made; his province is in spiritual statutes, in the higher law of Mind." The healing of this condition has been permanent.

The fact that God is the only Mind and the source of every right idea enabled me to make outstanding grades in college.

I was healed of an annoying case of hay fever, which returned each spring during our windy season. With the help of a Concordance, I studied and prayed to be conscious only of the purity of God's creation. I realized that God's atmosphere, the only atmosphere, was purely spiritual, untainted by matter or its so-called conditions. "In atmosphere of Love divine,/We live, and move, and breathe" (*Christian Science Hymnal*, No. 144). This hymn was a source of comfort and enlightenment.

I was healed of a sudden attack of pain in the abdomen. The Christian Science practitioner's calm declaration that God had already claimed me, and mortal mind can have no claim where God is All, immediately shattered the fear, and I was free. I spent the day at a football game, silently thanking God for His goodness.

As the mother of two young sons, I am challenged to put the truths of Christian Science into consistent use. I daily claim the children's exemption from material theories, accident, and disease, by understanding that they are truly the spiritual offspring of one Father-Mother God.

Our older son had bowed legs and turned-in feet as a toddler. After many comments by friends and family, I inquired into corrective shoes at a local shoe store. The condition remained unchanged. Finally, in despair I called a practitioner. Together we rejoiced in the perfect symmetry and form of God's creation, man. I was urged to look away from a false material picture to the true spiritual idea, perfectly formed by the one Mind. This was the only call made to the practitioner. Some time later, my mother and I noticed that the little legs and feet were perfectly straight!

The children have been quickly healed of coughs, bee stings,

fever, earaches, and burns. What a joy to turn to the one physician, God, for their care!

Class instruction spurred me on to much spiritual growth, enabling me to take a radical stand for the Christian Science way of life. Sunday School teaching for eight years, and work in our branch church Reading Room, have taught me valuable lessons. I am deeply grateful for the example of our Master, Christ Jesus. I stand in awe at the accomplishments of Mrs. Eddy in establishing the Christian Science movement. Truly the challenge for the individual Christian Scientist is to work and pray to fulfill her vision.

(Mrs.) KRISTEN H. SANDERS
El Paso, Texas



As a sophomore in high school, I made a decision that pointed me in the direction of continuous good in my life. I had been attending a Christian Science Sunday School since my early childhood. Although my family leaned toward the basic ideals of Science, they did not attend church regularly, nor did they study and practice it at that time. During my second year in high school the inspired sharing of a dedicated Sunday School teacher encouraged me to give much thought to Christian Science and its part in my life. I came to a point in understanding where I had to decide for myself, "Is this the truth?" I decided that it was.

Shortly after I made that decision, I was prompted to make another decision concerning my future career and college choice. As I am one of a family of ten with moderate income, the high cost of college seemed prohibitive. Yet I trusted that God was leading me, and I held firmly to my commitment. I thought much about God's care for man and knew that if the college I had chosen was the best place for me, God would give me everything I needed to attend.

When freshman year started, I had enough money for the first quarter from the work I had done all summer and during my senior year in high school. The loan I was to receive was not

enough to cover expenses for the entire year. December came, and payment for the next quarter was due. I continued to pray earnestly and to trust God to supply my needs.

Early that year I had learned that for the first time undergraduate students were being offered applications for state grant scholarships. What a joy to hear just before Christmas that I had received the complete scholarship for which I had applied! It was like manna from heaven! It reminded me of the Bible account when Christ Jesus fed the multitude (Matt. 14:14-20). After the few loaves and fishes had been multiplied, to feed so many, his disciples gathered up "of the fragments that remained twelve baskets full." I now was able to cancel two thirds of the loan that I was to receive. I continued to receive this state grant in full each year in addition to other sources of financial aid. Each year as new financial needs occurred, they were supplied as a result of consistent prayer.

Between October and December of my freshman year in college, I had gone through a short period of drifting away from Christian Science, and my study of Science lacked inspiration. Fear of possible failure in some of my course work threatened to take away my joy. My family was meeting challenges that disturbed me deeply. I began to ask myself if I really had a purpose in life and why I was here. At this time of great mental struggle and confusion, I met a Christian Scientist whose expression of the Christ helped me to see clearly through the whole illusion of fear and frustration.

I remember most her firm declaration that I was the perfect child of God, and I could not condemn myself because I could not condemn God's perfect child. I learned of my identity as a unique and individual expression of God, and that I could also think of the members of my family in this way, seeing each one as the perfect child of our Father-Mother God. I felt like a new person and began to read and to study Christian Science with renewed vigor, devotion, and understanding. Several healings followed, and I began for the first time to have faith in my own ability to heal myself and others, and I did so.

Next to the marginal heading "Spiritual guidance" in *Science and Health* Mrs. Eddy has written (p. 566), "As the children of

Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God.” I have found that consecrated study of Christian Science clears one’s mental view so that he is able to see and to realize divine facts—that which is spiritually true—and to reject as unreal what is not of God.

(Miss) ANDREA KARLA SENSER
Kenilworth, Illinois



[Original in German]

After the war I met a friend whose transformed, more loving manner attracted my attention. When I asked her the reason for this transformation, she told me about Christian Science. She gave me the address of the Committee on Publication in the city where I was then living. Since my interest had been aroused, I requested some informational material there. That is how I obtained my first copy of *The Herald of Christian Science*, German Edition.

At that time I was not looking for freedom from sickness; I was searching—and until then, in vain—for a religion or philosophy through which I could more intelligently love God. The study of Christian Science fulfilled my hopes and expectations and brought me the answer to all the questions I had been asking for years. I have come to understand that God is “a very present help in trouble,” as the Bible teaches (Ps. 46:1). I will never cease to be grateful to Him for leading me to Christian Science. I also consider it a great blessing that my husband also turned to this Science. He has had physical healings and found solutions through prayer to occupational difficulties.

Over the years many problems were solved, and although my progress was slow, I have always found help in proportion to my recognition of God as good, as Truth, Life, and Love. I was

quickly healed of a severe migraine headache with the help of a Christian Science practitioner. I did not become conscious of this healing until I had been without pain for some time. I never suffered from this malady again. Colds and angina were healed just as quickly.

A burn from boiling water was healed as I understood and affirmed that matter can have no pain and that I dwell in divine Love here and now. This passage from *Science and Health* by Mrs. Eddy came to mind (p. 385), "Whatever it is your duty to do, you can do without harm to yourself." The pain abated, and in a short time the red spots and blisters had disappeared as well.

Through a clear understanding of God and man I learned to recognize the difference between a prayer of supplication to God to do something for me and the prayer of spiritual understanding in the certainty that good is always available here and now; God is ever present.

As far back as I can remember, I suffered greatly from stage fright. When I had the opportunity to accompany the introductory hymns during class instruction, the old self-consciousness came over me again. But fear could not assert itself in the atmosphere of Truth we were feeling in class. My fear disappeared. Since that time I have been completely free and able to meet the demands made on me without any inhibitions.

For many years anxiety about our old-age pension had tormented me, since through the war we had lost everything that would have guaranteed us sufficiently secure retirement years. I came to understand true substance is spiritual. God's beloved child has true substance; God is the source of supply and His abundance is ever available for His child—man reflects the abundance of spiritual ideas. Everything changed in unforeseen ways, and now I look to the future with happiness and gratitude.

(Mrs.) RUTH-EDITH FLEMMING

Northeim, Federal Republic of Germany

I wish to confirm my wife's testimony, and I am also grateful that I was led to Christian Science.

KARL FLEMMING

Christian Science has helped me find the right kind of employment. While I was a student at college I often searched for part-time jobs to help pay for my school expenses. I learned always to turn first to God to establish a right concept of employment. I saw first, my true employment was to recognize myself as God's own likeness and to express Godlike qualities; and, second, that in reality all my needs had already been met. God's child remains forever complete, as God has created him. Our real need, then, is to better understand ourselves as God's reflection. Our authority for claiming our God-given dominion comes from the Bible, where it speaks of God's spiritual creation (Gen. 1:26): "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Mrs. Eddy's statement (*Science and Health*, p. 494), "Divine Love always has met and always will meet every human need," was a help to me. It is the human need that is met, and my need was to understand my inviolable and pure identity as the idea of God, Mind, or Principle.

Armed with these thoughts, I went into my final year at graduate school knowing that my true identity is preserved and that, as an idea of God, I am always employed to express Him. It appeared, though, that the field of work I sought was a closed one, especially to young, inexperienced college grads like myself. I was able to reject this negative view, however, by acknowledging it for what it was—a false limitation. And I replaced it with the spiritual fact that the field is always open to the expression of spiritual, substantive ideas, which is what I knew I had to offer. I had applied to over twenty institutions throughout the United States that I knew had openings. Though none accepted me, I did not back down from this stand.

Just prior to graduation I met a man from the Midwest who told me of an opening where he worked. It was exactly the type of job I had been looking for. I arranged for a personal interview at the institution at my own expense, even though it was over two thousand miles away. At that time I did not have the

funds to make the trip, but I had made plans to finance it. As the time neared to make the trip, however, I realized that my original financial plans would not work out, and I grew fearful.

Shortly before I was to make the trip, I attended a Wednesday evening testimony meeting at a branch Church of Christ, Scientist. A woman gave an account of circumstances similar to mine. She had been waiting for a large sum of money to bail her out of her financial troubles. She told this to a Christian Science practitioner, and he asked her why she was wishing for so little when her Father would give her such an abundance. When I heard this I immediately realized I had been restricting the outcome of my job and future to the successful execution of my own plan, instead of seeing that all my needs were met by God, directly and completely. I felt the presence of the Christ right at that moment—an assurance that I was God's child, under His care, and could feel His substance and direction tangibly.

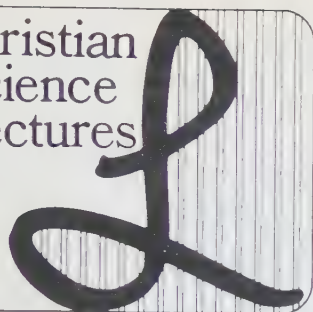
I remember thinking to myself at that moment, "I am healed of fear. There is nothing to worry about." This healing in thought brought about a change in my situation. Shortly after that testimony meeting, alternate means to finance the trip worked out. I did go for the interview, and I was subsequently hired.

In Christian Science we learn that all needs are met by God. This means that not only is our need for employment met (and we don't have to wait to get a job to prove this), but that employers' needs for the right kind of help are met by God's continual law of harmony, which is always in action.

For an excellent education in the Christian Science Sunday School and class instruction by an authorized teacher of Christian Science, and for the inspiration and ideas gained from study of the Bible and *Science and Health*, I am most grateful.

JOHN W. LAVRAKAS
San Pedro, California

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

ENGLAND

BERKSHIRE—Newbury: Church, 1A Newtown Rd., 3 p.m., Sun., Mar. 25.‡ (Jenks)*

GLOUCESTERSHIRE—Gloucester: 7:30 p.m., Tues., Mar. 27.‡ (Rogers)*

GREATER LONDON—Hendon: Church, Brent Green, 3 p.m., Sat., Mar. 10.‡ "Something to Depend On" (Jenks)

Ilford: Church, 179 Eastern Ave., 8 p.m., Thurs., Mar. 29. "A New Beginning" (Jenks)

SURREY—Dorking: Dorking Halls, Reigate Rd., 3 p.m., Sun., Mar. 25.‡ (Rogers)*

Sutton: Church, 42 Cheam Rd., 3 p.m., Sun., Mar. 18.‡ "From Hell to Heaven" (Rogers)

WEST MIDLANDS—Coventry: Church, 1 Regent St., 8 p.m., Thurs., Mar. 29. (Rogers)*

FEDERAL REPUBLIC OF GERMANY

Bremen (First): Kirchensaal, 64 Bgm.-Smidt-Str., 8 p.m., Fri., Mar. 2. In German. "Liberation Through Christ" (Anwandter)

Hamburg (Fifth): Handwerkskammer, 12 Holstenwall, 7:30 p.m., Tues., Feb. 27. In German. "Responding to the Word of God" (Anwandter)

Hannover (Second): Beethoven-Saal, Stadthalle, Theodor-Heuß-Platz, 4 p.m., Sun., Feb. 25.‡ In German. "Responding to the Word of God" (Anwandter)

Osnabrück: Niedersachsen-Saal, Stadthalle, 1-9 Schlosswall, 4 p.m., Sat., Mar. 3. In German. "Responding to the Word of God" (Anwandter)

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—Kimberley: Supper Room, City Hall, Market Sq., 3 p.m., Sun., Mar. 18. "Justice Under God's Care" (Henderson)

NATAL—Margate: Uvongo Hall, Uvongo, 3 p.m., Sun., Mar. 25.‡ "Use Your Spiritual Power" (Henderson)

AUSTRALIA

NEW SOUTH WALES—Sydney (First): Church, Forbes and Liverpool Sts., 3 p.m., Sat., Feb. 17. "Go Forth in Safety" (Driver)

QUEENSLAND—Maroochydore (First, Nambour): Senior Citizens Hall, Community Centre, Memorial Ave., 3 p.m., Sat., Mar. 31.‡ "Get Your Life in Balance" (Driver)

JAMAICA

Mandeville (First, Kingston): Auditorium, Manchester Secondary School, Perth Rd., 4:30 p.m., Sun., Feb. 18. "Dare to Care" (Houston)

UNITED STATES

(Week of February 4 to 10,
and an earlier date)

ARIZONA—Tucson (Third): Cross Junior High School, 1000 W. Chapala Rd., 3 p.m., Sun., Feb. 4.‡ "Good Without Evil" (White)

CALIFORNIA—Carlsbad: 10 a.m., Sat., Feb. 10.‡ "A Lesson from a Bridge" (Tuttle)*

CALIFORNIA (continued)

La Jolla (Fourth, San Diego): Church, 1270 Silverado St., 8 p.m., Thurs., Feb. 8.‡ "Good Without Evil" (White)

La Mesa: Church, 8262 Allison Ave., 4 p.m., Sat., Feb. 10.‡ "The Human and the Divine Economy" (White)

Long Beach (First): Church, 440 Elm Ave., 3 p.m., Sun., Feb. 4.‡ "The Search for Life" (McGrew)

Los Angeles (Fifth): Church, 7107 Hollywood Blvd., 3 p.m., Sat., Feb. 10.‡ "Your Unlimited Opportunities" (McGrew)

Mill Valley: Church, 279 Camino Alto, 3 p.m., Sun., Feb. 4.‡ "A Lesson from a Bridge" (Tuttle)

Mission Viejo: Los Alisos Intermediate School, Muirlands Blvd., 8 p.m., Fri., Feb. 9.‡ "Let My People Go" (White)

Pasadena (First): Church, 70 S. Oakland Ave., 8 p.m., Thurs., Feb. 8.‡ "Your Unlimited Opportunities" (McGrew)

Studio City (Thirty-sixth, Los Angeles): Church, 4032 Whitsett Ave., 8 p.m., Mon., Feb. 5.‡ "The Search for Life" (McGrew)

Whittier (First): Church, 13202 E. Bailey, 8 p.m., Tues., Feb. 6.‡ "The Search for Life" (McGrew)

FLORIDA—Eustis: Community Center, 601 Northshore Dr., 8 p.m., Mon., Feb. 5.‡ "The Key to the Mystery of Creation" (McClain)

Fort Pierce: St. Lucie County Civic Auditorium, 25th St. and Virginia Ave., 3 p.m., Sat., Feb. 10.‡ "The Key to the Mystery of Creation" (McClain)

Jacksonville (Second): Garden Club of Jacksonville, 1005 Riverside Ave., 3 p.m., Sun., Feb. 4.‡ "The Key to the Mystery of Creation" (McClain)

Melbourne (Second): Holiday Inn-East, 440 S. Harbor City Blvd., 8 p.m., Thurs., Feb. 8. "The Key to the Mystery of Creation" (McClain)

Seminole: Seminole United Methodist Church, 5400 Seminole Blvd., 11 a.m., Sat., Feb. 10. "God Is Your Provider" (Alton)

Vero Beach: Church, 1602 23d St., 8 p.m., Fri., Feb. 9.‡ "Where in the World Is God?" (McClain)

Winter Park: Church, New York and Whipple, 8 p.m., Tues., Feb. 6.‡ "Why Spiritual Healing?" (McClain)

ILLINOIS—Arlington Heights: Church, 401 S. Evergreen Ave., 8 p.m., Tues., Feb. 6.‡ "Spiritual Power and Its Application" (Correll)

Buffalo Grove (Society, Wheeling): High School, 8 p.m., Mon., Feb. 5.‡ "Diana or Christ?" (Aghamalian)

Libertyville: High School, 708 W. Park Ave., 8 p.m., Mon., Feb. 5.‡ "There's Only One Real Ego" (Correll)

Oak Park (First): Church, 200 N. Oak Park Ave., 3 p.m., Sun., Feb. 4.‡ "Diana or Christ?" (Aghamalian)

Palos Park: Church, 12300 S. 80th Ave., 8 p.m., Tues., Feb. 6.‡ "Diana or Christ?" (Aghamalian)

INDIANA—Crown Point: 8 p.m., Thurs., Feb. 8.‡ "Diana or Christ?" (Aghamalian)*

MARYLAND—Catonsville: Hillcrest Elementary School, 1500 Frederick Rd., 3 p.m., Sun., Feb. 4.‡ "God Is Your Provider" (Alton)

MICHIGAN—Ann Arbor: Church, 1833 Washtenaw, 8 p.m., Mon., Jan. 22.‡ "Diana or Christ?" (Aghamalian)

Detroit (Eighth): Church, 20011 Grand River Ave., 8 p.m., Fri., Feb. 9.‡ "There's Only One Real Ego" (Correll)

Lansing (Second): Mayflower Congregational Church, 2908 Belaire Dr., 8 p.m., Thurs., Feb. 8.‡ "The Spiritual Viewpoint" (Correll)

NORTH CAROLINA—Greensboro: Church, 105 Arden Pl., 8 p.m., Tues., Feb. 6. "What's Your Greatest Need?" (Alton)

CHRISTIAN SCIENCE LECTURES

OHIO—Willoughby: Church, Waldemere and Brown Aves., 3 p.m., Sat., Feb. 10.‡
 "Spiritual Power and Its Application"
 (Correll)

WISCONSIN—Burlington: Church, 133 Jefferson St., 3 p.m., Sun., Feb. 4.‡
 "There's Only One Real Ego"
 (Correll)

Menomonee Falls (First, Brookfield):
 McKinley Masonic Lodge, # 307, 4550 Pilgrim Rd., 3 p.m., Sat., Feb. 10.‡ "Diana or Christ?" (Aghamalian)

WYOMING—Rock Springs: Holiday Inn, 1675 Dewar Dr., 3 p.m., Sun., Feb. 4. "Honesty—The Power of Its Deeper Dimension"
 (Rennie)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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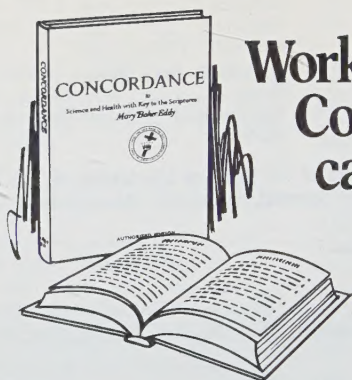
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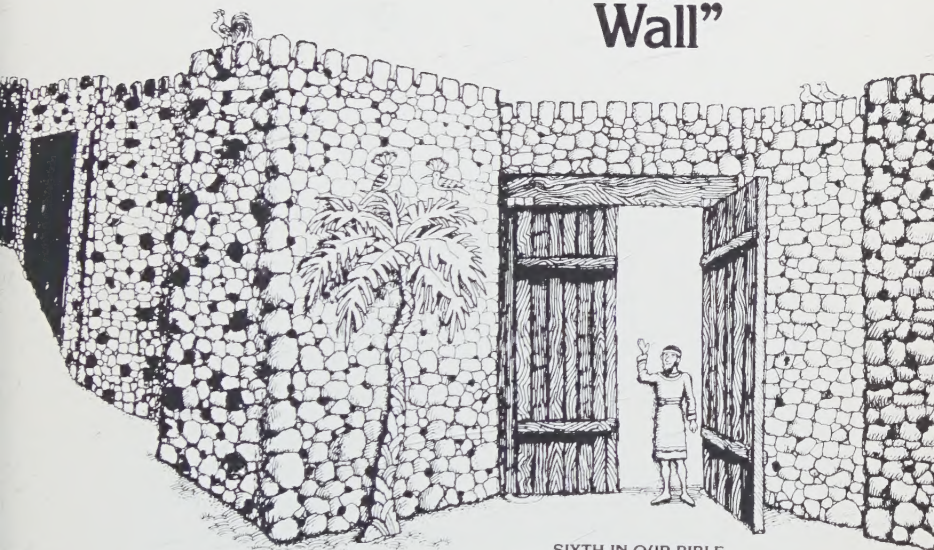
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